IMAAM ABU HANIFA R.A.

BY
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ILLAHI BULANSHARI

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FOREWORD

by Moulana Yahya Madani Saheb

"The Perpetual Distributor (Allah) distributes through the person who is fit for the task."

Destiny moves in such a manner that certain special servants are given the responsibility for certain tasks, by which many Deeni services are rendered.

The Blessing of our age, the pillar of this world, Sheikhul Hadith, Hazrat Moulana Muhammad Zakariyya Muhajir Madani (R.A.) was a humble statesman of his era. He upheld the high standard of the Shari'at and Tariqat. He was loved by his elders and contemporaries. He supervised and is responsible for the various Deeni services, eg. the protection of Nabuwat, madresahs, hospitals, tabligh, politics, writing, jihad etc.

After his death, his students and disciples engaged themselves in the above fields.

Our Guide, Hazrat Moulana Mufti Muhammad Ashiq Ilahi Saheb Al-Muhajir Al-Madani is one of the fortunate and pious servants with many praiseworthy qualities. He not only teaches students in Arabic and Urdu languages, but has authored scores of books in Arabic and Urdu which have benefited many people throughout the world. On the advice of Hazrat Moulana Zakariyya (R.A.) the respected Mufti Saheb migrated to Madina where he again authored many books.

Hazrat Shaikh Zakariyya (R.A.) wrote in some of his books that it is only with the sole favour (boon) of Allah Ta'ala that he sent Ilmi aid during his incapacitation in the personality of his beloved student Moulana Muhammad Illahi Bulanshari to Mufti Muhammad Shafi Saheb (R.A.)'s Darul Uloom in Madina Munawwara to teach Ahadith.

Moulana Zakariyya (R.A.) requested that Moulana Ashiq Illahi take on his task of writing books in Masjid-e-Nabawi. Since then Moulana Ashiq took over the responsibility and is fulfilling his (Moulana Zakariyya (R.A.)) wishes

to complete this task up to the present day.

In another place Hazrat Moulana Zakariyya (R.A.) prayed that "may Allah Ta'ala grant the rewards of the two worlds to Moulana Muhammad Ashiq Illahi since no one from among his humble friends could stay in Madina permanently." Allah has fulfilled his desires and enthusiasm by sending Moulana Ashiq there.

This is the great status bestowed on Sheikh (Moulana Ashiq).

May his shadow remain with us for a long time. He has done a great service for the students of Ilm and other respected ustaads by writing the famous Fiqh book called "Al Mukhtasar al Quduri" in the form of question and answer and called it "Al Tas-heel ul Zururi". [A necessity for all the Darul Uloom's Syllabi.] At the end of the book he has included a few pages entitled "Al Muwahib as-Sharifa fi Manqib ala Imam ala Azam Abi Hanifah". It consists of famous works on Hanafi Fiqh. Every statement (point) is substantiated adequately with the names of narrators, books, page numbers etc. No addition is made by the Moulana.

Darul Tasnif Ma'dal Khalil Islami Bahadar Abad, Karachi 5, reprinted it verbatim, and for students in lower schools and common folk, prepared its Urdu translation.

An Ustaad, Hazrat Moulana Sardar Muhammad Saheb has to be complimented for his swift and efficient translation of this work.

فجزاهم الله جميعًا احسن الجزاء وعلينا
معهم فى الدارين (فى الدنيا بتوفيق خدمات
الدينيه الخالصه لوجهه وفى الاخرة باعطاء
رضاءه ودخول الجنة يارب العالمين)۔
ولله الحمد اولًا وآخرًا

وصلى الله تعالى على خير خلقه سيدنا ومولانا
محمد وعلى آله وصحبه وبارك وسلم
تسليمًا كثيرًا۔

Muhammad Yahya Madani,

Darul Tasnyif, Karachi

PREFACE

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ وَحْدَهٗ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى مَنْ لَا نَبِيَّ بَعْدَهٗ وَعَلٰى

اٰلِهٖ وَاَصْحَابِهٖ وَمَنِ اتَّبَعَ هَدْيَهٗ اِلٰى يَوْمِ الدِّيْنِ •

After Hamd (Praise) and Salawaat, a group of Qualified Ulama and Elderly persons compiled many works on the life of Imam Abu Hanifah Nu'maan bin Thabit (R.A.). From among this group people like Imam Abu Jaffar Tahawi, Imam Ibn Al Awam Sa'di, Qazi Abu Abdullah Hoosein bin Ali Samiri, Hafiz Jalaluddin Suyuti, Allamah Muhammad bin Yusuf Salli Damashki, the famous jurist Ahmad bin Hajar Hashimi Makki (R.A.) and other Ulama wrote books on the life of certain respected Ulama. Some of them wrote on Imam Abu Hanifah (R.A.), such as Hafiz Jalaluddin Mazi who wrote *"Tahzibul Kamal"*, Hafiz Dahi wrote *"Tazkiratul Huffaz"* and *"Seera Uloom-an-Nabal"*, Abu Umar Yusuf bin Abda wrote *"Alantiqa"* and *"Jamia Bayan Uloomo-Fazila"* and Khatib Baghdadi wrote *"Tarikh Baghdad"*.

It is important to mention here that Imam Khatib Baghdadi has mentioned Imam Saheb in his writings. However his works are all fallacious and fabricated and therefore his narrations are deceptive.

Some of the researchers who hold Khatib Baghdadi in high esteem conjure that it does not make sense logistically that a person of the calibre of Khatib Baghdadi could express such flaws in his writings. They further conjure overwhelmingly that that which is attributed to Khatib Baghdadi are all latter day additions. If it is accepted that he himself wrote these fabrications, then we assume that he adopted the pattern of common historians who note/record everything that they receive irrespective of whether these are correct or fabricated (Allah knows best regarding the reality of the situation). When the enemies of Imam Abu Hanifah and the people who derive pleasure in backbiting read these *"flaws"*, they began exploiting them in their writings but did no realise that Khatib Baghdadi himself wrote *"Seera wa Tarajiem"* wherein he expounds with valid narrations the great status of Imam Saheb (R.A.).

Nevertheless, Allah has placed me in a position to complete writing about the status of Imam Saheb (R.A.) which other great Ulama and biographers com-

menced. In my work, I have mentioned all references and did not add anything of my own so that the reader may have no doubt.

I have titled this compilation *"Al Muwahib as Sharifiyah fi Munqabul Imam Abi Hanifah (R.A.)."* At the end I have also commented on his last three students, viz. Abu Yusuf Ayyoob bin Ibrahim Ansari (R.A.), Muhammad bin Hassan Shaibani and Zafar bin Huzail Anbari Basri (R.A.).

I make dua to Allah to forgive us for our sins, flaws and errors, to correct our actions, to fulfil our hopes and to grant us felicity in both the worlds. He is the All Knowing, and the Only One who accepts duas and He has power over everything.

STATUS OF IMAM AZAM ABU HANIFAH NU'MAN BIN THABIT (R.A.)

By Hazrat Moulana Mufti Muhammad Ashiq Ilahi Saheb Bulanshari Madani

IMAM ABU HANIFAH

Birth 80 (A.H.) - Death 150 (A.H.)

Imam Azam Abu Hanifah (R.A.) the faqih (jurist) of Iraq, whose name was Nu'man bin Thabit (R.A.) was a resident of Kufa. He met Hazrat Anas bin Malik (R.A.) on many occasions when the latter visited Kufa. Imam Saheb (R.A.) obtained his knowledge in Jurisprudence from Humad bin Sulayman and other Jurists. His narrators were Waq'i (bin Ajrah), Yazid bin Haroon, Abu Asim Muhaddith Abdu Razaak (Saheb-e-Musannaf) and many others. He was a pious and practising Alim and very constant in Ibadaat. He did not accept any gifts from the king but earned his living through a business in which he was self-employed.

IMAM SAHEB (R.A.) BEING A TABI

Imam Saheb (R.A.) visited the highly esteemed and honoured Sahabi Hazrat Anas bin Malik (R.A.) on many occasions. Thus Hafiz Ibn Hajar stated that that Imam Abu Hanifah (R.A.) was considered to be among the group of Tabe'een. This privilege was not accorded to any of his contemporaries and pious ulama such as Imam Azaai (R.A.) in Syria, Imam Sufyan Thuri (R.A.) in Kufa, Imam Malik (R.A.) in Madina, Imam Muslim bin Khalid (R.A.) in Makkah and Laith bin Sa'ad (R.A.) in Egypt. *(Taba'ied Assafihu pg. 6)*

THE TUTORS OF IMAM SAHEB (R.A.)

Imam Saheb (R.A.) learned from over 4000 Tabe'een tutors. *(Narrated by Shafi Alim Muhammad bin Yusuf Salehi in "Udatul-Jamani", pg. 183)*

Among the Imam Sahebs (R.A.) tutors was the greatest chief of the Tabe'een, Amr bin Shuraheel Kufi Shab'i who had the privilege of meeting 500 Sahabah (R.A.). *(Tazkiratul Hufaaz, pg. 79-81)*

Imam Saheb (R.A.) also learned from Ataa bin Rabhaa who had the privilege of meeting over 200 Sahabah (R.A.). *(Tahzeebul Taheeb, vol. 7, pg. 200,*

STUDENTS OF IMAM SAHEB (R.A.)

Imam Saheb (R.A.) had numerous students.

Imam Saheb (R.A.) had students of such a high calibre which other Imams after him did not. *(Imam Salehi Shafi'i in Uqwadul Jaman, pg. 183)*

Imam Salehi states in the 5th chapter of his Kitab Uqdatul Jaman that Imam Saheb (R.A.) taught Fiqh (Jurisprudence) and Ahadith to many students in Makkah, Madinah, Damascus, Basrah and Jazhira. He further states that the important students numbered 800 and mentions their names and details. *(Pg. 88-158)*

Sheikh Ali bin Sultan Muhammad Al-Qadri mentions in his book "Manqib Imam Azam" the names of the students of Imam Saheb (R.A.) numbering approximately 150. Thereafter he mentioned that the status of Qaradri, a student of Imam Saheb (R.A.) briefly. Qaradri mentioned the names of 730 students of Imam Saheb (R.A.) who were the Ulama of the era of Imam Abu Hanifah (R.A.). May Allah Ta'ala grant them an excellent reward in the Akhirat.

IMAM SAHEB'S (R.A.) STATUS IN KNOWLEDGE OF AHADITH

Khalif bin Ayyoob has stated that knowledge was transmitted from Allah to Muhammad (S.A.W.). From Muhammad (S.A.W.) it was transmitted to the Sahabah (R.A.), from the Sahabah (R.A.) to the Tabe'een, from the Tabe'een to Imam Abu Hanifah (R.A.) whether one likes it or not. *(Tarikh Baghdad vol. 13, pg. 336)*

Abu Muti'ee states that Imam Abu Hanifah (R.A.) stated: "I went to Ameerul

Mu'mineen Abu Jaffer. He asked me 'Oh Abu Hanifah, from whomdid you obtain Ilm?'". Imam Saheb (R.A.) replied: "From Hamadan Abi Sulayman, from Ibrahim (Nakhi'), from Hazrat Umar (R.A.), Hazrat Ali bin Abi Talib (R.A.), Abdullah bin Ma'sood (R.A.), Abdullah bin Abbas (R.A.) and various elderly Sahabah (R.A.)" On hearing this, Abu Jaffer said: "Excellent. You have obtained Ilm from reliable personalities, Oh Abu Hanifah. These are pure, clean and blessed personalities. May Allah's mercy be upon them." *(ibid. vol. 13, pg. 339)*

Mas'ar bin Kidam said: "We learned together with Imam Saheb (R.A.). He was above us. We competed with him in piety and he was ahead of us. Then we competed with him in Jurisprudence and you know his status." *(Uqqadal Jaman, pg. 196)*

Isra'il said: "There is a person in Nu'man who understands Ahadith so well that no other person can better him and in the jurisprudence of Ahadith there is no other person who is as well-acquainted as he is." *(Tarikh Baghdad, vol. 13, pg. 339)*

Imam Abu Yusuf (R.A.) said: "I have never met anyone who knows and understands the meaning of Ahadith more than Imam Abu Hanifah (R.A.) and he also knows more authentic Ahadith than myself." *(Uqqadal Jaman, pg. 166)*

"Imam Abu Hanifah (R.A.) had the knowledge of Ahadith and he was an Alim in the Science of criticsm of the narrators of Ahadith (its narrations, texts etc.) and his opinion is readily accepted." *(ibid. pg. 168)*

Abdullah bin Dawood has stated: "It is Wajib (compulsory) upon the Muslims to remember Imam Abu Hanifah (R.A.) in their dua as he is responsible for the protection of Ahadith and Fiqh." *(Tarikhul Baghdad, vol. 13, pg. 3344)*

Sufyan Thauri was of the opinion that that when Imam Saheb (R.A.) mounted on the conveyance of Ilm, he was sharper than the point of an arrow. He mentioned that by Allah he was the Peak of Ilm, one who stayed away from the prohibited and who followed his city dwellers (i.e the opinion of the concencus of the elders). He only accepted the authentic Ahadith of Rasulullah (S.A.W.) from reliable narrators. he had a good knowledge of the abrogated and non-abrogated Ahadith. He based his actions on the actions of Rasulullah (S.A.W.) and classified his mazhab on what the Ulama-e-Haq of Kufa followed. *(Uqadul-Jaman, pg. 191)*

Makki bin Ibrahim is of the opinion that Imam Abu Hanifah (R.A.) was the greatest Alim of his era. *(ibid. vol. 13, pg. 345)*

Yahya bin Nasr bin Hajib states: "I heard Abu Hanifah (R.A.) say that he had caskets of Ahadith from which he has taken out a few that has great benefits." *(Munaqib Abi Hanifah from Moofi Makki, pg. 85)*

Husain bin Zyad states that Imam Saheb (R.A.) has narrated 4000 Ahadith, 2000 from his Ustad (tutor) Hamad and the other 2000 from other Masha'igh. *(ibid. pg. 85)*

Imam Abu Hanifah (R.A.) selected 40,000 Ahadith from "Kitabul Ashaar". *(ibid. pg. 84)*

THE STATUS OF IMAM ABU HANIFAH (R.A.) IN FIQH (JURISPRUDENCE)

Waqi' bin Jarah, the tutor of Imam Abu Hanifah (R.A.) states: "Up to today I have not met anyone who is a greater jurist on Fiqh and who performs his Salaat so diligently than Imam Abu Hanifah (R.A.)." *(ibid. vol. 13, pg. 345)*

Imam Shafi' (R.A.) stated: "Anyone who wants to qualify in Fiqh, should hold onto Abu Hanifah (R.A.) and his students since they are all Ulama in Fiqh of Imam Saheb (R.A.)." *(ibid. vol. 13, pg. 346)*

Imam Shafi' (R.A.) also said: "The Alim who has not studied the Imam Saheb's (R.A.) books cannot be a proper Alim or jurist and the Imam Sahebs (R.A.) opinion is candid." *(Uqadul Jaman, pg. 187)*

Yazid bin Haroon stated: "I write the Ahadith of Imam Malik (R.A.) for he is an expert in judging the narrators, but Fiqh is the science of Imam Abu Hanifah (R.A.) and his students, whilst the knowledge of inheritance has been created for them." *(ibid. pg. 194)*

Nasr bin Shamil has stated that the Ulama were neglectful in Fiqh. Imam Saheb (R.A.) made them aware of it and openly lectured and preached on it. *(Tarikh Baghdad, vol. 13, pg. 346)*

Abdullah bin Abi Ja'fer Arazi narrates from his father: "I have not met a better

Faqih and a more pious person than Imam Saheb." *(ibid. vol. 13, pg. 339)*

Ja'fer bin Rabi' stated : "I lived with Imam Saheb (R.A.) for five years. I have not met any person who is more calm than Imam Saheb and yet when questioned on any mas'ala (law) on jurisprudence, he would elaborate so much as if a valley has flooded." *(ibid. vol. 13, pg. 347)*

Jarir's said: "When anyone questioned Imam Amiss on any delicate mas'ala, then he would refer them to Imam Saheb (R.A.)." *(Munaqib Abi Hanifah and Wasahibah of Imam Zabi, pg. 18)*

Abdullah bin Mubarak mentioned that if it is essential to have an opinion concerning Hadith, then Imam Malik's, Sufyan's and Abu Hanifa's opinions are accepted, but Abu Hanifah (R.A.) is more intelligent and has deeper understanding from among the three and as a faqih he is superior between the three of them. *(ibid. pg. 19)*

Imam Saleh mentioned in Uqdal Jaman that Imam Abu Hanifah (R.A.) is the first faqih who codified Fiqh and gave it sequence in science and then Imam Malik (R.A.) followed suit in his "Muwwatta". No other person did this work before Imam Abu Hanifah (R.A.).

HIS CONSULTATIVE COMMITTEE (ALL HIS DECISIONS WERE TAKEN AFTER CONSULTATION)

Imam Saheb (R.A.) based his decisions on Shura (mutual consultation). He would not regard himself as having any prerogatives over others in making a decision. He would direct his efforts in deliberating with his students by making the aware of all the mas'alas and laws and guiding them towards the protection and upliftment of the Deen of Islam and the Rasul of Allah (S.A.W.) and also towards the welfare of the Muslims. He sought the opinions of his students and expressed his view on the mas'ala. When agreement was reached in their deliberations (at times after a month) concerning the mas'alas, and with its acceptance by the Ulama, Abu Yusuf would a note in the Usul (principles). In these circumstances, the principles of a mazhab whose principles are based on Shura are closer to correctness and authenticity and the heart is more

inclined towards it in steadfastness, peace and contentment in comparison to a mazhab which is based on the view of an individual. *(Munaqib Abu Hanifah of Karuri, pg. 57)*

Asad bin Farhat states that there were 40 persons who compiled the kitabs in the mazhab of Imam Saheb and ten of them were from the Muqaddameen (scholars of the first era) i.e. Abu Yusuf, Zafar bin Huzail, Dawood Tahi, Asad bin Umar, Yusuf bin Khalid Samti, Yahya bin Zakariyya bin Abi Zahid. From among these, Yahya Sahib was involved in writing for a period of thirty years.

Asad bin Farhat stated that Asad bin Umru stated that the students of Imam Abu Hanifah (R.A.) brought (produced) various replies to a question to Imam Saheb (R.A.). Their replies would be very similar to his. Imam Saheb (R.A.) would deliberate with them for three days after which he would write down the conclusion. (3 days for the deliberations was the average. There were times when the deliberations would carry on for months.) *(ibid. pg. 12)*

Samiri narrated that Ishaq bin Ibrahim claimed that the students of Imam Saheb (R.A.) would cautiously discuss every mas'ala with him. When Aafian bin Yazid was not present Imam Saheb (R.A.) would request to hold back the deliberation until the arrival of the former. On his arrival, if consensus was reached, he would request that the mas'ala be written down and if not, then he would forbid it to be written down. *(ibid. pg. 12)*

Imam Saheb (R.A.) compiled thousands of laws. There are at least 83,000 laws from which 38,000 concerns Ibadaat and the balance are on various other topics. *(Munaqib Abu Hanifah of Karuri, pg.162)*

THE UNDERSTANDING AND INSIGHT OF IMAM SAHEB

Yazid has stated that he has not met a person who is more pious and who has greater insight than Imam Saheb (R.A.). *(Tazkiratul Hafaaz, vol. 3, pg. 338)*

Imam Malik bin Anas was asked if he ever met Abu Hanifah (R.A.). He replied affirmatively saying that Imam Saheb (R.A.) was such a person that if he said that a pillar was made of gold, he would substantiate it. *(Tarikh Baghdad,*

vol. 13, pg. 338)

Kharjah bin Mas'ab is of the opinion that he has met thousands of ulama, but among them there are only three or four who has insight. Imam Saheb (R.A.) is one of them. *(ibid. vol. 13, pg. 364)*

THE IBADAAT OF IMAM SAHEB (R.A.)

Sufyan bin H'inah is of the opinion that there is no one else who performed more namaazes in Makkah during his era than Imam Saheb (R.A.). *(ibid. vol. 13, pg. 353)*

Abu Muta'i states that when he was in Makkah, he always found Imam Abu Hanifah (R.A.) and Sufyan performing tawwaf. *(ibid. vol. 13, pg. 353)*

Abu Asam al Nabiel is of the opinion that Imam Saheb (R.A.) was called a peg (nail) due to his steadfastness in Salaat. *(ibid. vol. 13, pg. 354)*

Khas bin Abdur Rahman states that Imam Saheb (R.A.) made Ibadat throughout the night and in a single rakaat he would complete reciting the Qur'an. This was his habit for a period of thirty years. *(ibid. vol. 13, pg. 354)*

HIS FEAR OF ALLAH

Yazid bin Kimyat states that Imam Saheb (R.A.) had great fear of Allal Ta'ala. Once Ali bin Husain Ma'zoon lead the Esha Salaat reciting Izza Zul Zilat". Imam Saheb (R.A.) was also in the congregation. On completion of the Salaat and after the congregation dispersed, he found Imam Saheb (R.A.) sitting deep in thought and breathing heavily. *(ibid. vol. 13, pg. 357)*

Qasim bin Mu'een stated that one night Imam Saheb (R.A.) was performing Salaat. When he came to the verse, A R A B I C , he started crying and weeping bitterly and it carried on for a long time. *(ibid. vol. 13, pg. 357)*

Wak'ee (bin Jarah) stated after taking an oath in the name of Allah that Imam Abu Hanifah (R.A.) was highly trustworthy, had excessive peity in his heart. He prefered Allah's pleasure to any other pleasure. If he had to bear the sword for Allah's pleasure, he was ready for it. *(ibid. vol. 13, pg 358)*

HIS DEVOTION, RIGHTEOUSNESS AND PIETY

Makki bin Ibrahim is of the opinion that he sat among the people of Kufa and he did not find any person more righteous than Imam Azam Abu Hanifah (R.A.). *(ibid. vol. 13, pg. 358)*

Abdullah bin Mubarak made a similar statement. *(ibid. vol. 13, pg. 359)*

Yahya al-Qatan expresses under oath that he had the privilege of living with Imam Saheb (R.A.) and obtaining Ilm from him. Whenever he looked at the face of Imam Saheb (R.A.), he felt that this person feared Allah. *(ibid. vol. 13, pg. 352)*

Abdullah bin Mubarak stated that he inquired from Sufyan Thuri the reason for Imam Saheb (R.A.) detesting backbiting so much that he has not even found Imam Saheb (R.A.) backbiting about his enemies. Sufyan Thuri replied that since Imam Saheb (R.A.) was an extremely wise person, he did not want to diminish his rewards by backbiting. *(ibid. 13, pg. 363)*

Abdullah bin Mubarak has also stated that Imam Saheb (R.A.) was such a person that he refused to accept worldly wealth that was presented to him. He bore with patience the whipping that he received for his refusal of worldly gains which others would gladly have accepted. *(Uqqadul Jaman, pg. 239)*

Hakim bin Hisham Thukfi stated that Imam Saheb (R.A.) was the most trusted person among the people. The king told him to either accept the keys to the treasury or his punishment. Imam Saheb (R.A.) preferred the punishment of the king than the punishment of Allah. *(ibid. pg. 243)*

Hussain bin Saleh stated that Imam Saheb (R.A.) was extremely pious and abstained from anything that was Haraam. He would discard many Halaal things if he doubted them. He has not met another faqih besides Imam Saheb (R.A.) who protected his nafs and Ilm. All his preparations were for his grave. *(ibid. pg. 339)*

Suhail bin Muzaham stated that he has not seen anything else besides a sleeping mat whenever he went to the house of Imam Saheb (R.A.). *(ibid. pg. 341)*

THE HABITS OF IMAM SAHEB (R.A.)

Mujalah stated that he was with Haroon Rashid (Khaliph) when Imam Abu Yusuf came there. Haroon Rashid asked Imam Abu Yusuf to tell him the character of Imam Abu Hanifah (R.A.). Imam Abu Yusuf replied that he found Imam Saheb (R.A.) to keep himself far away from the things made Haraam (forbidden) by Allah, he distanced himself from the government, he was always calm, he was always in deep thought, he would not discuss anything non-sensical, if he was asked a mas'ala, he would reply if he had the answer and if he did not have the answer, he would research on them, he was the Ameerul Mu'mineen who protected his nafs and Ilm, he stood aloof from anyone except the honourable people. On hearing this Haroon Rashid mentioned that this is the character of the righteous. *(Munaqib Abi Hanifah of Hafiz Zakhi, pg. 9)*

Fazail bin Ayaaz stated that Imam Abu Hanifah (R.A.) was a person of jurisprudence. Due to his studies in jurisprudence and piety, he was famous and wealthy. He spent on the needy ones coming to him. He was always engrossed in obtaining Ilm and making Ibadat in the night. He was very calm and spoke little. However, if he was asked a mas'ala on Halaal and Haraam, he would respectfully prove the matter with Haqq (truth). He detested the kings wealth. *(Tarikh Baghdad, vol. 13, pg. 340)*

Shuraik Qazi narrated that Imam Saheb (R.A.) was of a quite disposition, in contemplation and concerned. He had a deep comprehension for jurisprudence and was excellent at deliberations. He was a guardian of his students and if they were poor, he would enrich them and spend on their families education. When they would complete their studies, he would tell them that they had achieved the "original wealth", hence they could recognise the difference between Halaal and Haraam. He was verv wise and would rarely associate with people. *(Uqatu Jaman, pg. 206)*

IMAM SAHEB'S (R.A.) NIGHT AND DAY

Imam Zafar (R.A.) stated that he lived for over twenty years with Imam Saheb (R.A.). He never met anyone so well-wishing, generous, compassionate and

helpful to people. He gave himself as Wakhf for the cause of the Deen of Allah Throughout the day he was engaged in the expounding on the mas'alas and replying to questions. When the gatherings would disperse, he would visit the sick, join the janaza gathering, assist the destitute, have social contact with his brethren. In the nights he would make ibadaat, perform Salaat and recite the Qur'an. This was his pattern of living till his demise. *(ibid. pg. 208)*

HIS IMAAMAT AND PIETY

Imam Abu Dawood Sajathani (Saheb of Sunnan) stated that Allah had mercy on Malik, Shaf'i and Abu Hanifa as they were all the Imams of their era. *(Allantaka of Ibn Abdul Basr, pg. 32)*

Hafiz Zahbi has recorded the above statement of Abu Dawood in his Kitab Tazkatul Hufaaz, vol. 1, pg. 169 and mentioned that only the Imam Saheb's (R.A.) name has been mentioned.

Abdullah bin Mubarak stated that one should only make Taqleed on this Imam Saheb (R.A.) for he was a righteous, reliable, pious and Ilmi jurist expounding his knowledge with insight, clear understanding and piety and no one else could do likewise. *(Munaqib Abi Hanifah of Kardawi. pg. 46)*

Mas'ar bin Kidam stated that he is certain that whoever made Abu Hanifa (R.A.) between himself and Allah, will have no fear and there will be no exceeding of limits in his life. *(Tarikh Baghdad, vol. 13, pg. 345)*

Yahya bin Mu'een stated that he heard Yahya bin Saeed bin Qatan discussing that he did not speak lies on Allah and that he did not find anyone who had a better opinion that Imam Saheb (R.A.) and therefore he would (in most laws) follow Imam Saheb. *(ibid. vol. 13, pg. 354)*

Yahya bin Mu'een also stated that Yahya bin Saeed would refer to the people of Kufa for Fatawa (legal rulings) and from amongst their opinions the Fatawa of Imam Saheb (R.A.) was preferred and from his companions his opinion would be followed. *(ibid. vol. 13, pg. 346)*

Yahya bin Mu'een has also stated that he did not find anyone more superior than Wak'ee (bin Tarah) who would sit facing the Qiblah, learn Ahadith, make

Ibadat in the night, keep fasts and give fatwa as per Imam Abu Hanifa's (R.A.) tact and obtain Ilm from Imam Saheb (R.A.). Yahya Bin Saeed Qattan would also give the fatwa on the fatawa of Imam Saheb. *(ibid. vol. 13, pg. 470)*

Yahya bin Mu'een has also stated that according to him the Qiraat of Hamza and Fiqh of Imam Saheb (R.A.) are reliable, hence he found the people following them (making their Taqleed). *(ibid. vol. 13, pg. 341)*

THE GENEROSITY OF SAHEB (R.A.)

Qais bin Rab'ee has stated that Imam Saheb (R.A.) had sent money to Baghdad for provisions of life to be bought and forwarded to Kufa. From his annual profit he would he would buy general living requirements such as food, liquids, clothing etc. for his Ahadith and Fiqh students. The balance of the profit would be given to them in cash by telling them to spend it on their necessities and praise Allah and that it is not from him but a favour from Allah through his action. *(ibid. vol. 13, pg. 360)*

Hafiz bin Hamza Quraishi stated that Imam Saheb (R.A.) was in a habit of inquiring about any person who would come to his gatherings (without any intention or cause) after he has left. If the person had any needs, he would fulfil them or if he was ill, he would visit him and fulfil his requirements. *(ibid. vol. 13, pg. 360)*

Qais bin Rab'ee narrated that Imam Saheb (R.A.) had a pious, jurisprudic and praiseworthy personality. Whenever a needy person came to him, he would fulfil his requirements. He would spend much on his friends and family. *(ibid. vol. 13, pg. 360)*

HIS DEMISE AND LEAVING FOR THE WORLD OF MERCY

Khatib and Abu Muhammad al-Harsi narrated that Abu Jafar Mansuri called on Imam Saheb (R.A.) from Kufa to Baghdad and told him that he wanted Imam Saheb (R.A.) to become a Qazi (judge) so that the judges in other cities would also be subjugated to his rulings. Imam Saheb (R.A.) gave an excuse

and respectfully declined to accept the offer. Due to this he was imprisoned and it was ordered that he be taken out daily and be given ten lashes in the bazaar. Thus he would be taken to the bazaar daily and whipped so severely that the lashes left impressions on his body, blood would flow down his feet whilst taken back to prison. He was rationed in his food. This carried on for a period of ten days, being taken out and whipped 10 times. On being whipped, he would weep and make dua abundantly. Five day later he passed away (may Allah's blessings be upon him).

Abu Muhammad Harthi reported to Naeem bin Yahya that Imam Saheb (R.A.) was martyred in a foreign land by being poisoned.

Abu Hasan (Azadi) has narrated that when death drew near, Imam Saheb (R.A.) fell in Sajda and passed away therein. All historians are unanimous that he died in 150 AH. *(Uqadul Jaman, pg. 357 - 359)*

Khatib Baghdadi stated that the correct view is that Imam Saheb (R.A.) died in prison. *(Tarikh Baghdad, vol. 13, pg. 238)*

Ismail bin Saleem Baghdadi is of the opinion that Imam Saheb (R.A.) was beaten because he declined the offer of the post of a Qazi, but he would still not accept the post. He has stated that whenever Imam Ahmad bin Hambal (R.A.) thought of Imam Saheb (R.A.), he would burst out crying and make dua for Imam Saheb (R.A.). This happened at the time when Imam Ahmad bin Hambal (R.A.) was meted out with the same treatment, i.e. when he was beaten. *(ibid. vol. 13, pg. 337)*

May Allah Ta'ala shower his choicest mercies on this high standing (powerful) jurist, devotee, worshipper, large hearted helper, pious and sincere Imam.

IMAM YUSUF ANSARI (R.A.)

Birth: 113 AH   *Demise: 182 AH*

Jurist of Iraq, Imam, Alim, Qazi, Abu Yusuf Yakoob bin Ibrahim Ansari Kufi (R.A.) was a student of Imam Abu Hanifa (R.A.) who obtained his Ilm from Hisham bin Urwah, Abu Ishaq bin Shaibani, Ataa bin Asiaab and their contemporaries such as Jurist Muhammad bin Hassan, Ahmad bin Hambal, Bashri bin Walid, Yahya bin Mu'een, Ali bin Jaeed, Ali bin Muslim Tausi, Umar bin Abi Umar and many others.When he began his studies, his father was very poor. Imam Abu Hanifa (R.A.) would assist him with a 100's of dirhams.

Abbas Yahya bin Mu'een stated that Imam Abu Yusuf was a scholar of Ahadith and Sunnat. *(Tazkiratul Hufaaz, pg. 292)*

Ibn Habaan has mentioned in his book Kitabul Thiqaat, that Imam Abu Yusuf was a reliable and authentic ustaad (teacher). He was also a jurist, alim, muhaddith and an expert in scrutinising Ahadith. He would visit any Muhaddith and hear about 50-70 Ahadith which he would dictate to his scribes and also narrate them to people abundantly. *(Alintiqa Ibn Abdul Barr, pg. 172)*

Ahmad bin Hambal narrated that he first learnt Ahadith from Imam Abu Yusuf and thereafter from others. *(Tarikh Baghdad, vol. 13, pg. 255)*

Dawood bin Rasheed has stated that Imam Abu Yusuf would have been sufficient for Imam Abu Hanifa if he had no other students besides him. *(Hasanul Taqazi, pg. 15)*

Imam Abu Yusuf was a student of Imam Abu Hanifa (R.A.) for a period of 17 years. They became so close and were so inseparable when the Imam fell ill on the ocassions of Eid-ul-Fitr and Eid-ul-Adha the Imam fell ill, they would still not part from each other. When the Imam's son died, he left the kafan and dafan in the hands of his neighbours and relatives in the fear that he would be deprived of the lessons of Imam Abu Hanifa (R.A.) which he would regret later. *(Ibid. pg. 17)*

Hilal bin Yahya stated that Imam Abu Yusuf was a hafiz of tafseer and the battles and history of the Arabs. His Ilm in Fiqh was a drop in the ocean of

knowledge which he posessed in the Arab sciences. *(Tarikh Baghdad, vol. 14, pg. 246)*

Yahya bin Khalid stated that Imam Abu Yusuf (R.A.) visited them. His knowledge in Fiqh although just on the part of his vast knowledge, proved excellent yet he was an expert in Fiqh to all the people in the east and west. *(Ibid. pg. 15).*

A person once questioned Mazni, a student of Imam Shaf'i (R.A.) on the status of Imam Abu Hanifa (R.A.). He replied that Imam Saheb was the Imam of Imams. Then he was questioned on Abu Yusuf (R.A.) and the reply was that he was the person who practised the Sunnat the most. He was questioned on Imam Muhammad (R.A.) and his reply was that he was an expert in co-ordinating minor laws. Thereafter he was questioned on Imam Zafar (R.A.) and his reply was that he was the most well versed in Qiyas. *(Tarikh Baghdad, vol. 14, pg. 246)*

Talha bin Muhammad stated that Abu Yusuf (R.A.) was a sincere Qazi and a companion of Imam Abu Hanifa (R.A.) and the greatest jurist of his time. He was lofty in Ilm, might, awe and dignity. He was the first person to write a book on the prayers and mazhab of Imam Abu Hanifa (R.A.). He spread the Ilm of Imam Abu Hanifa (R.A.) throughout the four corners of the world.

Muhammad bin Samat stated that after Imam Abu Yusuf (R.A.) became a Qazi, he would perform 200 rakaats namaaz daily. *(Tarikh Bagdad, vol. 14, pg. 255)*

Muhammad bin Sabah stated that Imam Abu Yusuf was a pious person who always kept fast. *(Kitabus Thaqaat, Ibn Hassan, vol. 7, pg. 646)*

Imam Abu Yusuf was the first person in Islamic history to be called Qazi-ul-Quzaat (chief judge). *(Tarikh Baghdad, vol. 14, pg. 242)*

IMAM MUHAMMAD BIN HASSAN BIN FARQAD AL-SHAIBANI (R.A.)

Birth: 132 AH *Death: 189 AH*

Imam Saheb was born in Waasat and brought up in Kufa. He obtained his Ilm from Imam Abu Hanifa (R.A.), Masir bin Kidam and Sufyan Thuri. He recorded Ahadith from Imam Malik bin Anas (Saheb of Muwwata), Abu Umar Auza'i and Abu Yusuf Qazi (also a narrator of Muwwata). He obtained substantial knowledge in Ahadith by listening to many scholars who narrated the Ahadith. He visited Baghdad where a large number of people came to seek knowledge in Ahadith and Fiqh from him. His narrators were people such as Imam Muhammad bin Idris Shaf'i, Abu Sulayman Jazani and Abu ubaid Qasim bin Salaam. *(ibid, vol. 2, pg.172)*

Imam Muhammad has himself stated that his father left him an inheritance of 30,000 Dirhams out of which he spent 15,000 Dirhams in obtaining Arabic syntax and knowledge of Aadaab (Arabic literature) and the balance of 15,000 Dirhams in seeking knowledge in Ahadith and Fiqh. *(ibid. vol. 2, pg. 173)*

Yahya bin Mu'een has recorded his "Aljamia al-Sagheer from him (Imam Muhammad). *(ibid. vol. 2, pg. 176)*

After Imam Abu Yusuf (R.A.), Imam Muhammad (R.A.) was recognised as the authority of Fiqh in Iraq. Great scholars have obtained their knowledge of Fiqh from him and he authored many books. He was regarded as the cream of the ulama. *(Munaqib Abu Hanifa, from Hafiz Zahbi, pg. 50)*

Imam Muhammad said that he lived with Imam Malik for over three years and he heard from Imam Malik over 700 Ahadith. *(Tarikh Baghdad, vol. 2, pg. 173)*

Imam Shaf'i (R.A.) has stated that he has not met a greater Alim in Qur'an than Imam Muhammad and that he will be correct (in place) to sat that it was as if the vocabulary of the Qur'an was revealed to Imam Muhammad bin Hassan for he was eloquent par excellence in it. Imam Shaf'i has also stated that he has not met a more brilliant (intelligent) person than Imam Muhammad bin Hassan. *(ibid. vol. 2, pg. 175)*

Imam Shaf'i (R.A.) has also stated that he obtained knowledge equal to a camel load of book from Muhammad bin Hassan. He was also appreciative to Imam Muhammad for his knowledge of Fiqh. *(ibid. vol. 2, pg. 176)*

Suyuti narrated from Imam Shaf'i that (in that era) Allah transmitted his knowledge through two people, Ahadith through Ibn Uwana and Fiqh through Imam Muhhamad. *(Zil al Mujawahar, pg. 527)*

Dalami narrated from Imam Shaf'i that he lived with Imam Muhammad for a period of ten years and obtained knowledge from him equal to a camel load. If Imam Muhammad spoke according to his own intelligence and understanding, then they would not have understood him, but he spoke in accordance with their understanding. *(ibid. pg. 528)*

Imam Shaf'i also stated that whenever he debated with anyone, their face colour would change with the exception of Imam Muhammad bin Hassan. *(Tarikh Baghdad, vol. 2, pg. 172)*

Imam Ahmad bin Hambal has stated that if any law has the unanimous agreement of these persons than there would be no room (scope) for disagreement. On being questioned who the three persons were, he replied that they were Imam Abu Hanifa (R.A.), Abu Yusuf, and Muhammad bin Hassan. However, Imam Abu Hanifa was an expert in Qiyas (deduction through analogy), Abu Yusuf was an expert in the statements of the elders and Imam Muhammad an expert in Arabic. *(Al Nusba of Simani, vol. 8, pg. 204)*

Ibrahim Jarbi stated that he asked Imam Ahmad bin Hambal on how he obtained his knowledge of intrique laws. He replied that it was from the books of Imam Muhammad. *(Tarikh Baghdad, vol. 2, pg. 177)*

Several students of Imam Muhammad stated that he had a habit of reciting a third of the Qur'an in the course of a night and a day. They also reported on his brilliance, might, good nature and his abundance in the tilawat of the Qur'an. *(Munaqib Abi Hanifah from Hafiz Zahbi, pg. 59)*

Imam Kasai and Imam Muhammad bi al-Hassan went with Haroonal Rashid to "Rai" and both of them died on the same date. Haroon Rashid then said that the 'Lughat' (Lexiography) and the fiqh were buried. *(Tarikh Baghdad, vol. 2, pg. 182/2)*

IMAM ZUFAR BIN HUZAIL (R.A.)

Birth: 110 AH *Death: 158 AH*

He is a descendent of Zufar Huzail Qais Basri. Imam Abu Hanifah (R.A.) had the highest respect and honour for him and he would mention that among his students Imam Zufar was the most experienced in Qiyas (deduction of analogy). *(Al Fawaidul Haibatufi, Tarjumanul Hanifah, pg. 75)*

Ibn Mu'een and Abu Naeem have stated that Imam Zufar was a reliable and pious (righteous) person. Abu Umar stated that Imam Zufar was intelligent, Deeni (righteous), an expert in Qiyas and pious and reliable in the knowledge in Ilm-e-Hadith. *(Al Jawahizul Muziata, vol. 1, pg. 243/244)*

Ibrahim bin Sulayman stated that whenever they would sit in the gatherings of Imam Zufar, they had no courage to discuss worldly affairs and if a person happened to discuss any worldly affairs, then Imam Saheb would get up and leave the gathering and leave the person there.

Abdur Rahman bin Mubarak stated that he heard Imam Zufar say that with regard to Ahadith, he was not acting on Qiyas and if the Qiyas was against any hadith, he would discard the Qiyas.

Wak'ee has stated that they would not receive the benefit that they received from the gatherings of Imam Zufar from anywhere else.

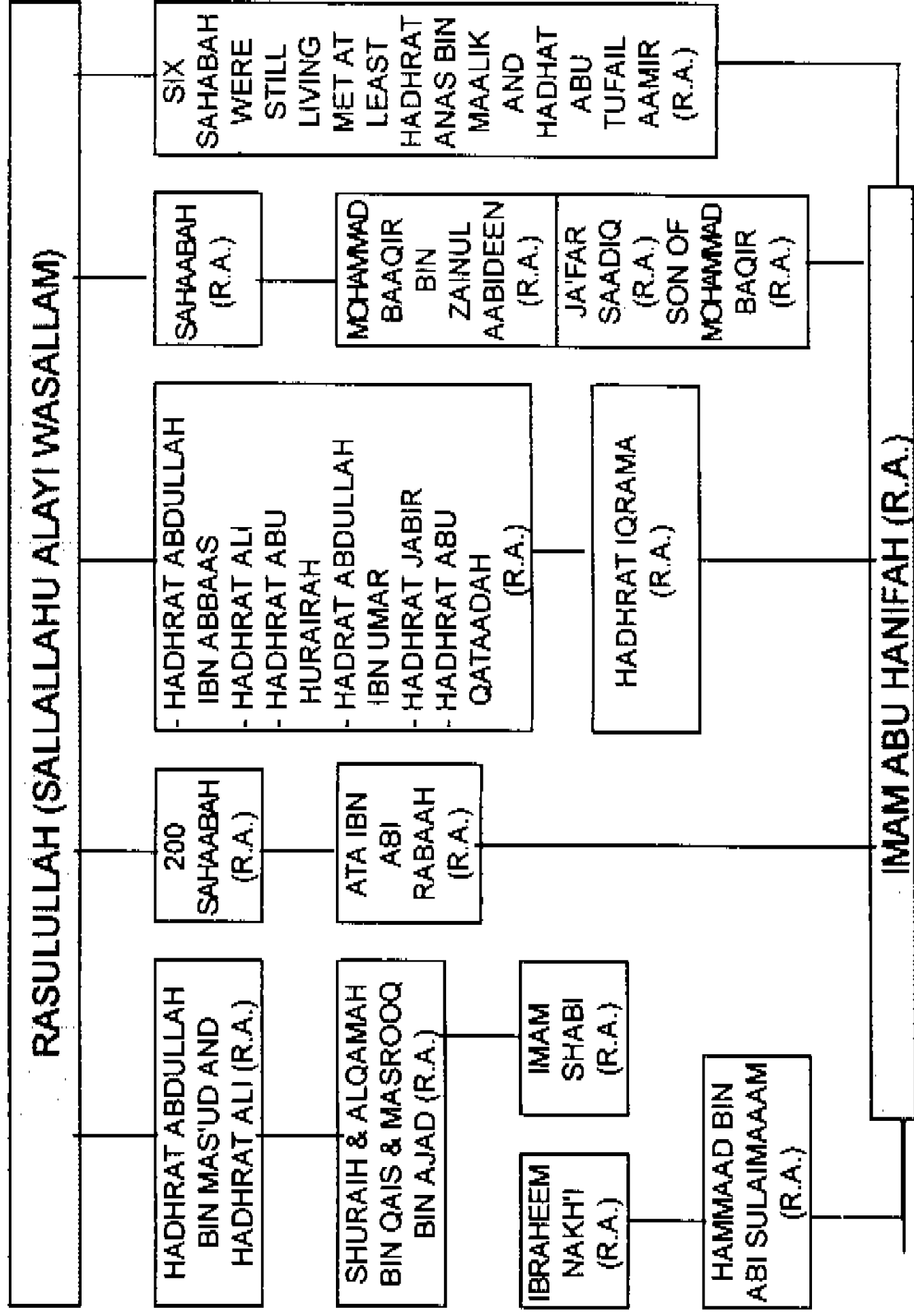
Fuzail bin Dukin stated that after the death of Imam Abu Hanifa, he became a permanent top student (of Imam Zufar) for he was best in Fiqh and most pious and that he received a Daftar (register) of Ilm from him (Imam Zufar).

Hasan bin Ziyad stated that Imam Zufar and Dawood were close friends. Dawood left Fiqh and engaged in Ibadat and Imam Zufar continued with both.

Imam Muhammad bin Wahad stated that Imam Zufar was among the scholars of and Ahadith also among those who compiled books on Hanafi Fiqh (jurisprudence).

(All the above narrations are from Zilil Jawahir al Maziyah pg. 534 - 536)

With the help of Allah this booklet has been completed.

Translation completed behind the Hatim in Makkah, Wednesday, 27 Zil Qada 1413, (1993)

RASULULLAH (SALLALLAHU ALAYI WASALLAM)
HADHRAT ABDULLAH BIN MAS'UD AND HADHRAT ALI (R.A.)
200 SAHAABAH (R.A.)
- HADHRAT ABDULLAH IBN ABBAAS
- HADHRAT ALI
- HADHRAT ABU HURAIRAH
- HADRAT ABDULLAH IBN UMAR
- HADHRAT JABIR
- HADHRAT ABU QATAADAH (R.A.)
SAHAABAH (R.A.)
SIX SAHABAH WERE STILL LIVING MET AT LEAST HADHRAT ANAS BIN MAALIK AND HADHAT ABU TUFAIL AAMIR (R.A.)
SHURAIH & ALQAMAH BIN QAIS & MASROOQ BIN AJAD (R.A.)
ATA IBN ABI RABAAH (R.A.)
MOHAMMAD BAAQIR BIN ZAINUL AABIDEEN (R.A.)
JA'FAR SAADIQ (R.A.) SON OF MOHAMMAD BAQIR (R.A.)
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